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ASHLAND, O., Nov. 16, 1887.

A Gospel Conversion.

Our first introduction to the Philippian jailer presents him as a heathen and a very brutal one at that; for in Acts 16: 24 we find that not satisfied with beating Paul and Silas with "many stripes," "he thrust them into the inner prison," and "made their feet fast in the stocks." These two latter punishments added to their sufferings, were only the result of a cruel heart, for he was not ordered to do either.

When thoroughly aroused by the earthquake his conscience received a shock that entirely revolutionized the man. From a cruel heathen he became an anxious inquirer after truth. In verses 29 and 30, his actions and feelings are concisely given. Notice that after he had been assured there was no danger of escape, "he called for a light, and sprang in," showing his great haste and earnestness.

We are told "he trembled" which demonstrated how completely he was alarmed. Besides this we are told "he fell down," indicating his sudden humility and helplessness.

Then see how polite he became all at once, when he put the great question so courteously: "Sirs." Conviction and conversion turned a brutal heathen into a gentleman. That his anxiety was taking the proper direction we learn from his desire to learn the way of salvation. "What must I do to be saved?" The question was a very personal one. He was first anxious about himself.

He also became a Christian worker. He did what he could under the unpleasant sacrifices and commenced at the right place. He brought his family to hear the Gospel. "And they spake unto him the word of the Lord, and to all that were in his house." Verse 32.

Then see the spirit of restitution, for he "washed their stripes," endeavoring to make amends for his former ill treatment.

The conversion of the jailer brought him joy. This is always the result of the reception of the gospel. In verse 34 he "rejoiced."

We must not forget the hospitality displayed by the convert. "He set meat before them." This can be realized more clearly when we remember his former treatment of them.

The jailer became a thorough Baptist, and the head of a Baptist family. "He was baptized, he and all his, straitway." There is no consolation here for believers in infant baptism, for he is represented as "believing in God with all his house." Infants cannot believe.

The experience of this early Christian is only the experience of all those who believe and accept Christ through his gospel.

M.

Justification in Wrong Doing.

Archbishop Benson in a late speech before a Church Congress in England, justified the action of the Librarian Society in the appropriation of property that did not justly belong to them by comparing it to Emperor Julian's justification of his conduct when he confiscated the property of a certain church: "I show myself the true friends of the Galileans. Their admirable law promised the kingdom of heaven to the poor, and they will advance with more diligence in the way of salvation when they are relieved by my help from the load of temporal possessions."

This is what is vulgarly called "cheek." For a Christian dignitary to quote the action of the apostate Emperor in justification of his action, surely shows the tendency of a reprobate mind. The conscience surely must be dulled and callous. This reminds me of the remark of a brother minister when he was spoken to about the immodest and unbecoming use of tobacco. "Oh," said the brother, "I have Gospel to justify me in its use." Upon being asked what it was, he replied, "He that is filthy, let him be filthy still."

These excuses may be evasive, and even considered sharp, but surely they are not in accordance with the spirit of the Master. Brethren, let us keep prominent the principles of humility and self-denial that are necessary to a complete submission to the will of the Master and his Gospel.

M.

A Query and Answer.

Is it right, according to Tim. 3: 4, 5, to ordain a minister to the eldership who has children under age who go to evil gatherings, become intoxicated, and make themselves obnoxious, so as to be threatened by other denominations for disturbing their meetings?

H. W.

The above query can have but one answer, and that answer is a most emphatic No. How can a man, who is unable to rule his own family well and keep his children under subjection, even from moral considerations, rule the church of God? Again we say, No! Such a man should not be ordained to the eldership.—Gospel Messenger.

The query is very pertinent, and the answer is emphatically honest. But in giving it the editor condemns a very large percentage of the German Baptist elders. If that denomination would only take this matter in hand and deprive the ineligible of the office they now hold, there would be a very marked decrease in the list of elders. All of the trouble that has ever taken place in the Dunkard church has been brought through the ineligibility of those who occupy high positions in the church.

And Brethren, we can learn a lesson from the past. We should be very careful whom we trust with high offices in the church. To repeat the mistake of the old church in this respect, is only to bring upon ourselves a repetition of the calamities that befell them. We are exhorted to "lay hands suddenly on no man," and how often has our negligence to observe this brought trouble and regret. Whenever any person holding an office in the brotherhood is found unfit to occupy the position, he should not be permitted to remain. A false delicacy in this matter will only

bring disaster and often disgrace. But would it not be well to be very careful in the selection of the officers? A little care and prudence will prevent much trouble.

M.

Progressive Jews.

The Jewish race in America are progressive. The following article from The Presbyterian, is a pointer in the direction of the Christian Sabbath.

It is no secret that there is a liberal and a conservative wing among the Hebrews of this country. One point on which they differ is the use to be made of Sunday—the Christian Sabbath. Many of the younger Hebrews are immersed in business and so entangled with Christians in commercial relations that they cannot, or will not, give up Saturdays to religious observances, and so grow to be strangers to the synagogue. The liberal Rabbis propose to meet this peril to Judaism by delivering lectures on Sunday on religious and moral subjects, adding the attraction of music and brief prayers, and Rev. Dr. Kohler, of New York, says that this "reform" is no longer "an innovative nor an experiment. It is an established fact. Chicago, St. Louis, Philadelphia and most of the larger cities have adopted the Sunday lectures."

McFADEN.

EDITORIAL ITEMS.

Bro. Hollenberger seems to be rather excited about the "Dunkard Fraternity" all moving to Texas. We are not all there brother, and never shall be. A clever correspondent of the Atlanta Constitution wanted to get up a little breeze and he settled on that plan. There is no truth about it farther than that the Gospel Messenger issued a supplement for a land agency of some sort. Of course they received big money for that and no doubt it made many of their readers believe the "Pan Handle" was the garden spot of the west.

A brother asks whether the government of the Brethren Church is episcopal or congregational. We can only answer that it has not been defined. We are yet only in the a b c's of church government. The lesson of church government is a great one and we cannot be expected to learn it all so soon.

A Union Christian Temperance Society now has an existence in Ashland, and it holds meetings once a month. Temperance is one of the essential virtues, and Christians can not do too much in this holy cause.

We commence in this number a series of orations which were given on the occasion of the closing entertainment of last term at Ashland College. Our young people will enjoy reading them no doubt. Mr. J. H. Kimmel, whose production appears in this number, resides near Dayton, O.

Bro. John Culp publishes an article on Church Government, this week, and we notice that it is "No. 1." This indicates that there are more to follow, and possibly when he is through, we shall know more about church government, and it may do every student of the subject good. That is a living subject among us now.

Charles A. Bates, Publisher, 34 Circle Street, Indianapolis, Ind., is publishing a collection of Recitations for Christmas Churches and Sunday Schools that expect to give a Christmas entertainment will find it very appropriate and handy.

Alden's Manifold Encyclopedia, a notice of which appears elsewhere, will be one of the most handy and desirable books of reference in the world.

To Our Readers.

We cannot too strongly urge upon our readers the necessity of subscribing for a family weekly newspaper of the first class—such, for instance, as THE INDEPENDENT, of New York. Were we obliged to select one publication for habitual and careful reading to the exclusion of all others, we should choose unhesitatingly THE INDEPENDENT. It is a newspaper, magazine, and review, all in one. It is a religious, literary, and educational, a story, an art, a scientific, an agri-

cultural, a financial, and a political paper combined. It has 22 folio pages and 21 departments. No matter what a person's religion, politics or profession may be, no matter what the age, sex, employment or condition may be, THE INDEPENDENT will prove a help, an instructor, an educator. Our readers can do no less than to send a postal for a free specimen copy, or for thirty cents the paper will be sent a month, enabling one to judge of its merits more critically. Its yearly subscription is \$5.00, or two years for \$9.00. Those who desire to subscribe for THE AMERICAN AGRICULTURIST as well as THE INDEPENDENT cannot make a better bargain than by accepting THE INDEPENDENT's offer to send both papers for one year for the sum of \$8.75. Each subscriber will thus save seventy-five cents on the two papers. Address, THE INDEPENDENT, 251 Broadway, New York City.

Things in General Some Things in Particular.

On the first Wednesday night, and on the first Sunday night in this month we had baptism, one on Wednesday night, six on Sunday night, two other confessions. Pray for us that the work may continue. The possibilities of our church is great. Remember that "with God all things are possible."

"Think of it! the city of Philadelphia alone has 1,000,000 inhabitants, and only one Brethren church in it." J. T. Myers in G. M., Nov. 1st, 1887. Such indeed is the fact, only one Brethren church in this great city, of over a million inhabitants. The name of that church is THE BRETHREN CHURCH OF PHILADELPHIA, located at 4th and York. There was much opposition to its organization, and on the part of some an effort is yet made to cripple her. But we have entrusted to us the keeping of a great principle, and as long as we are true to our trust neither man nor devil can destroy. One of the best comments on our position is the fact that our opponents are accepting about every position we take.

The following article was taken from the Messenger, several weeks ago. It is true, and if the church had long ago realized her inability to cope with the issues presented, and had come out fair and square on the gospel platform, much trouble might have been saved. The italics are my own. I mean the words have been printed in italics at my own request.

Our mistake—ah! says one, the church don't make mistakes. Yes she does, and the more ready we are to see them, the better it will be. A prominent mistake we have been making, and we are glad that we are beginning to see it, is in our not starting the work of the church soon enough. This is especially true of new countries or settlements, and towns newly laid out. Other churches exercise more wisdom in this respect by commencing with the beginning of the growth place and growing up with it. And as a rule the church that first organizes in a place and builds the first house of worship, continues to lead in membership. Had we, long ago, pursued this course, hundreds of our large towns and cities would have in them flourishing churches. Where nothing is done, nothing can be expected, and where no beginning is made, but little can be expected in the end. Effects follow causes in religion as well as in nature. If the world is to be saved through the work of our church, there don't seem to be much chance for its salvation. Yet it is to the church the Lord speaks, and upon it are resting the responsibilities of the gospel preached.

Why will brethren run a preacher around, when he goes to hold a revival? I have a card from a brother who says: "They have moved me from—to—a bad move." Of course its a bad move, a man preaches three or four nights and just as he is about to get started good, and the people learn to know him, the powers that be, take him elsewhere, he picks up two or three converts, and goes home, and the church is disappointed. What else can they expect. It's time the churches were getting out of this foolishness. Let him decide on a place and stick to it. For my part I will not be dragged around. There are times when a visitor may scatter his ef-

forts, but when a man goes to hold a meeting let him go to work and keep at it until he makes or breaks, and if he keeps at it with God for a backer, he is bound in the end to win.

I attended a prohibition meeting a few nights ago, and the following verses were sung. Thinking they would be appreciated by some of our temperance people I give them entire:

OUR DUTY LIES BEFORE US.

TUNE—"The Future Lies Before Me."
BY J. P. T.

Oh! I often, often ponder,
When will Christians in their might,
Rise against this monster evil,
Enter nobly in the fight,
And for God and home be ready
To shake off party ties,
And for lost and fallen manhood
Strike the evil 'til it dies.

CHORUS.

Oh! our duty lies before us,
And for God and home we'll pray,
Then by voting on the same line,
Help to bring the glorious day.
There are sad and weary women,
Who are longing for the day,
When the crawling, deadly serpent
Shall be driven far away,
And the homes that once were happy
Shall see happiness again,
And no eyes be wet with weeping
O'er the ruined, lost and slain.
Let us fight like Christian soldiers
In the battle for the right,
Never counting gain or losses
Knowing God is in the fight,
And though run with all its forces
Strives to stem the onward tide
We shall surely win the victory
When the Lord is on our side.

J. D. McFADEN.

Wanderings.

[This was omitted by mistake in last issue.]

We closed our meetings at Louisville, Ohio, on Sunday evening, Oct. 30th, with five accessions. As to the amount of good accomplished, I will not attempt to say. I did my best and am very willing to leave the work in the hands of the Lord and the judgment of the people, and we need not fear the result. It may be that we closed too soon, but I got very homesick to see my little ones, and I know that the brethren were charitable enough to take my peculiar circumstances into consideration, and so let me off without a murmur.

I do not know that I left any place with more regret than I did Louisville, especially when our short acquaintance is taken into consideration.

When I left Sister Mary Keim was considerable worse and very low. We bade farewell to our afflicted yet uncomplaining sister with a faint hope and a strong assurance. We hoped that God might yet spare her for awhile to her family and the church, and the firm assurance that were this denied us we shall meet beyond the labors of life in the city of rest.

I find my appointments at other places have been sadly demoralized. I am afraid the Miamisburg meeting was not attended to. The truth is I was so absorbed at Louisville that I had forgotten, if I ever knew, when it was. I however know that the Little York appointment on the 30th was missed. But that is the result of being so thoroughly wrapped in present duties as to neglect other places. I thought I had made arrangements for all my regular places, but it seems Little York was forgotten. I looked around to lay the disappointment on somebody else's shoulder, but finding none, I must take it. Oh, well, brethren, remember that it is only Mason after all. I will make it all up.

Before leaving, I about half promised to hold a two week's meeting at the College. The meeting will commence on the 13th and as that is my Pleasant